

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. V.

NEW YORK, SEPTEMBER, 1888.

No. 9.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER.
60 Bible House, New York.

Subscription, Per Year, - - - - \$1.00
Single Copies, 10 Cents.

Subscribers can have sample copies sent to friends by forwarding name and address.

Entered at the Post Office at New York as second-class mail matter.

EDITORIAL NOTES.

IN THE ACTS OF THE APOSTLES, FIFTEENTH chapter, we read, "And certain men came down from Judea and taught the brethren saying, Except ye be circumcised after the custom of Moses, ye cannot be saved. . . . But Peter rose up and said, God made no distinction between us and the Gentiles, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of our Lord Jesus, in like manner as they."

Peter's words ought to have some weight with those who falsely call themselves his successors, and who have put yokes on the necks of the people which Peter would not bear. God never designed that those who have their hearts cleansed by faith in Jesus Christ should bear the yoke of the Papacy with all its attendant evils, chief of which is the perversion of the truth.

Virtually the Church of Rome says to its adherents: "The blood of Jesus Christ cannot cleanse your souls from sin, and you cannot be saved as

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were Peter and the Gentiles to whom he preached, unless you believe that Pope Leo XIII. is the successor of Peter, and that when he speaks *ex cathedra* (with his infallible mouth), the voice of God is heard among men. The Pope is the only infallible teacher of religion on earth, and no one can be saved without faith in him. Believe on the Pope and the teachings of his Church and then thou shalt be saved; believe not in him and thou shalt not be saved—even by the blood of Jesus Christ, which, the Bible says, 'cleanseth from all sin. There is no salvation except in the Church of which the Pope is head.'

Roman Catholics who believe this should not take offence if they are designated Romanists, or Papists, to distinguish them from those who believe on the Lord Jesus Christ, and who are rightly named Christians. "Sirs," said the jailor to Paul and Silas, "what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved."

Will not our Roman Catholic brethren hold fast to their faith in Christ, and cast aside their faith in the Pope? May God enable them to do so!

The Bulwark, Glasgow, Scotland, July, 1888, says:

What an interesting publication and full of valuable matter is THE CONVERTED CATHOLIC of New York, edited by the Rev. J. A. O'Connor, recently a priest of the Roman Catholic Church! We wish our brother God-speed in his great work, and earnestly pray that he may be the means of striking the fetters from many of his countrymen, and strengthening them in the most holy faith of the Holy Scriptures, which alone can make wise unto salvation.

Our Greatest Need--An Increased Circulation.

FOR THE NEXT THREE MONTHS, THAT IS from now until the end of the year, THE CONVERTED CATHOLIC will be sent to all new subscribers for *twenty five cents*. Does not each one of our present subscribers know some friend or acquaintance who is not a regular reader of THE CONVERTED CATHOLIC and who *may* become a regular subscriber and enlightened reader by receiving it for the next four months? Certainly here is a way of doing good at a trifling cost within the reach of all. We will send extra copies to all who will write for them to distribute among those who are not now readers but whom it is probable even a single copy will interest. All our friends can help us in this way to increase the circulation and usefulness of a publication that commands the respect even of those who differ from it.

AN INCREASED CIRCULATION, WITH A corresponding increase of subscription, would help on this work very much. For one thing, we could receive more priests out of the Church of Rome and set them to work, after tarrying with us and resting their weary souls a while, if we had the means of welcoming them. As it is, scarcely a month passes that we do not give the welcoming hand of fellowship to some priest who desires to leave the Roman Church and abandon the priesthood forever. We do all we can for those dear brethren, sharing with them whatever we have, be it much or little, knowing full well that before they abandon Rome, she strips them and leaves them wounded and naked. If a priest loves

mony and the luxuries that money affords, he will never leave the Church of Rome. But when he desires to leave it, his soul is troubled and he gives little heed to the material and even necessary things of life. Such men need rest and quiet to reestablish the equilibrium of the brain which has been disturbed by the conflict of separation from all that they held dear and sacred on earth—parents and friends, professional standing, social relations, the love of their congregations, the esteem of their fellow-citizens, and all the associations and comforts that make life worth living. If the conflict be agonizing on this material side alone, how much more is there need of strength and helpfulness to gain the victory in the spiritual struggle! The priest of Rome has to pass "from death unto life" before he is emancipated from the superstitions and sins that have clouded his existence. He must learn the way of the Lord and become accustomed to the ways of God's people ere he is fit to take his place among Christians. That requires time, as does the process by which he unlearns the false teachings and overcomes the evil associations which surrounded him in the Church of Rome.

We have not been able to do all that we could wish for the priests who have come to us, but the fault lies in our limited opportunities, and not in our desires. We hope this will not be always so, but that our wishes and our works will go hand in hand, breaking the "yoke of bondage" from the necks of priests and people and leading them from "darkness unto light," even the light of the gospel of Jesus that will not only set them free from Popery but make them free indeed as the children of God.

Letters Worth Reading.

ALL letters received at the office of **THE CONVERTED CATHOLIC**—even those from Roman Catholic priests who are more Papal than Christian—are worth reading. Indeed they are so good that we would like to print them and let our readers enjoy them as we do. But as that would exclude all other matter we are compelled to make a selection and print only a few now and then.

From the good State of Connecticut comes the following :

DANIELSONVILLE, Conn., Aug. 14, 1888.

DEAR SIR :—Enclosed find check for four dollars, for which please send **THE CONVERTED CATHOLIC** to the following persons. . . . — is the good Christian lady who pays the subscription for — (a Roman Catholic), and who more than a year ago paid a year's subscription for Mr. P., with the result that he has just applied for admission to the Congregational Church and has been accepted. He will be received at the September communion. You see what a good work your magazine is doing.

Yours truly, J. F.

The writer of the above letter is himself a converted Catholic. We ask our readers to unite with us in special prayer that this Roman Catholic, who receives the magazine for the first time may be converted like the other friend for whom the good lady subscribed.

Next to the Bible we know no book, pamphlet, or tract so good to put into the hands of Roman Catholics as **THE CONVERTED CATHOLIC**. And many of them who will not read the Bible, even their own Douay version, will read the

magazine. Its title attracts them, and the contents interest them. They are told the truth in its pages, but not offensively, and the Gospel is preached to them in love by those who have been like them in the past and who can sympathize with them in their deprivation of the heavenly light. The Church of Rome has deceived them, and they must be told so in unmistakable terms, but they should also be told what the true way of salvation is. The great mass of the people do not care a straw about Rome's political power, but they do care about the salvation of their souls, and they are constantly crying to their Pope and priests, "What shall I do to be saved?" If the Bible answer to this question be explained to them, following the plain Scriptural teachings, and avoiding controversy, many thousands of them will be converted in our day. The only question is, How to reach them. That we think has been answered by the success of THE CONVERTED CATHOLIC as a missionary agent among them.

* *

SPRINGFIELD, Ill., July 13, 1888.

DEAR SIR:—Many thanks for your kindness in sending me the bound volumes of THE CONVERTED CATHOLIC and the tracts. Although I had read the magazines as they were issued, (my husband being an old subscriber of yours), yet it is doubly interesting to read them again in the bound volumes.

I have loaned the magazines and given the tracts to different ladies in our church, and they have been greatly interested in reading them. I have loaned one of the bound volumes to a dear old lady, and another requested it as soon as she was through with it.

The ladies at our missionary meet-

ing voted you many thanks for your donation of books and tracts. May God bless and prosper you in all ways needful to you, and may you live long to accomplish much good for His kingdom.

Mrs. ———

* *

One of the present assistant priests at St. Stephen's Roman Catholic Church, New York (Father McGlynn's former parish), is a wealthy pervert from Protestantism who was ordained in the Jesuit Church on Sixteenth street last year. His old Catholic nurse was present at his ordination, and loudly expressed her joy that "her boy" was now a "priest of God," as she said she had "vowed him to the Church" when she took charge of him in infancy. Of course she had filled his childish mind with Roman Catholic ideas, and it was natural that he should become a follower of the Pope in his young manhood. His sister who was brought up by the same nurse also became a Roman Catholic; while the other members of the family who were not surrounded by Catholic servant continued in the faith of their fathers—the Knickerbockers, who were all soundly evangelical. If the parents of Father Livingstone had shown the prudence of the correspondent who writes as follows, they would not have to deplore the loss of their son and daughter. Our correspondent writes: "In twenty-two years I have employed only one Catholic servants, preferring to do my own work many times rather than risk the faith of my children. I am very happy to say that my two girls are Christians and members of the Presbyterian Church."

* *

The following comes with a list of names and a suggestion to send sample

copies of the magazine, a request with which we are always happy to comply. We wish all our subscribers would do likewise.

FLINT, Mich., Aug. 13, 1888.

DEAR FRIEND AND BROTHER:— I have just received the August number of THE CONVERTED CATHOLIC, and as usual it comes full of good thoughts, fresh suggestions and true Christian ideas. I enjoy reading it very much. Although born and brought up in the Presbyterian faith, surrounded by good society and Christian influences, yet I have received impressions, thoughts, and Christian advice from THE CONVERTED CATHOLIC that cannot be forgotten. It cannot but benefit the reader, whether Christian or sinner, Roman Catholic or infidel, and I am persuaded that such a publication in the unerring hands of God is a means of great good, and should receive the hearty co-operation and support of every Christian. May God bless and prosper you in your good work. I feel like shouting "Glory to God!" as I read those testimonies and confessions from those converted Catholics, changed from popish and priestly bondage to perfect liberty in Jesus Christ our dear Redeemer, the only Mediator between us and God. We want more blessed Jesus and less holy Pope.

W. L. L.

HERE IS A CASE FOR THE POPE'S interference in Irish affairs, and it is not politics, but "boycotting," pure and simple:

At the Irish Exhibition in Barrack street London, on Monday, August 20, a band from Cork refused to play the national anthem and was hissed by the spectators. Members of the band afterwards stated they would not have dared to return to Ireland if they had played the anthem.

§ Popery in the United States.

We are often asked, what is the numerical strength of the Roman Catholic Church in the United States? We publish the statistics from year to year as they appear in Sadlier's Catholic directory, which is as accurate as such reports can be. The latest figures report 6,829 clergy, 7,596 churches, and a baptized membership of 7,200,000. This is a different basis for counting membership from that used by Protestants generally. In their bodies each communicant stands for three baptized members or adherents, so that the Baptist and Methodist elements in our population are each much larger than the Roman Catholic, and the Presbyterian nearly half as large.

The hierarchy, the governing body in the Church, is composed of one cardinal (Gibbons), and 80 archbishops and bishops. Several new bishops have been appointed this year. All, cardinal and bishops, are governed directly from Rome. Not only must their policy, plans and schemes be submitted to Rome for approval or rejection, but they must at the peril of deposition, obey all orders and instructions emanating from the Vatican. The Pope and Propaganda govern the Roman Catholic Church in the United States as autocratically as the Emperor of Russia rules his dominions, and their sway is as absolute as his. "The only country in the world where I am really Pope (King) is the United States," said the late Pope Pius IX. The Pope is indeed king and absolute ruler in all things spiritual and temporal in this Republic.

THE CONVERTED CATHOLIC will be sent from now until end of the year for 25 cents.

THE SCHOOL QUESTION IN BOSTON.

BOSTON is aroused, and Faneuil Hall has again echoed to the protests of its citizens against the violation of their rights and liberties. The historic hall was built and presented to the city, in the year 1740, by Peter Faneuil, a Boston merchant, as a place for holding public meetings. From that time to the present it has been the scene of many great assemblies, which have gained for it the proud name of the "Cradle of American Liberty." But never in its history was there a greater gathering within its walls than that which assembled on Wednesday, July, 11, 1888, to protest against the outrageous assault of the Roman Catholic Church on the public schools. Six thousand persons assembled at the call of a few men to denounce the recent action of the Boston School Committee in expelling from the public schools, at the demand of the Roman Catholic priests, Swinton's "Outlines of History," a standard text-book, which discusses the Reformation of the sixteenth century with the same impartiality that characterizes it on other historical subjects.

Referring to the sale of indulgences by the Dominican monk Tetzel, this expelled book contained the following: "When Leo X. came to the Papal chair he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the Church. The Dominican friars having obtained

a monopoly of the sale in Germany, employed as their agent Tetzel, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars." And this foot-note: "These indulgences were, in the early ages of the church, remissions of the penalties imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgences was said to be delivered from all his sins."

That this is a very mild statement must be admitted by every student of history. Indeed no fact in history is more clearly attested than that the inception of the Reformation was caused by Luther's opposition to the sale of indulgences by Tetzel. Roman Catholic historians now say that the Church should not be held responsible for the abuse of the privileges entrusted to Tetzel and his companions; but the Church profited by Tetzel's acts, and did not discard him until Luther's thundering blows shook the whole fabric of Rome's monstrous structure of fraud, deceit and superstition.

Rome boasts that she never changes. True, she never changes for the better, but in Protestant countries she modifies her decrees and tries to keep her grossest superstitions out of sight. The modern Roman definition of an indulgence is "the remission of the temporal punishment due to sin." What "temporal punishment" means can only be learned in Purgatory, which in turn is defined as a "place of punishment where some souls suffer for a time before they can go to heaven."

These definitions we learned as a boy thirty years ago in "Butler's Catechism" when preparing for our first communion, and ten years later, more in detail and explanatory, in our theological studies, in the Sulpitian Seminaries of Paris and Baltimore.

When, last spring, the lessons in history in the Boston High School reached the period of the Reformation, Mr. Travis, the teacher, explained the text in Swinton's History regarding indulgences. He was as fair and impartial as the author, but some of the Roman Catholic pupils, who were ashamed of the distinctive features of their religion" took exception both to the text and explanations. They complained to the priests and the latter, through Father Metcalf of the Boston cathedral, complained to the School Board. The Roman Catholic members of the Board called a meeting of the School Committee and the latter body passed a resolution in June removing Mr. Travis from his position and expelling the too truthful History. At the meeting of the School Board where this resolution was adopted there were eighteen members present, twelve of whom were Roman Catholics and six of whom were Protestants.

Many questions here suggest themselves, such as, if the Roman Catholic Church does not like the "godless" public schools, why does she not keep her followers—children, teachers, and members of the school board—away from them? The answer to all such questions is that Rome's policy is to rule or ruin this country, and she will employ every agency and use every means she can control to carry out her purpose.

At the Faneuil Hall meeting address-

es were delivered by Professor Townsend, of Boston University, Dr. A. A. Miner and other prominent men, including our converted Catholic brother, Rev. Thomas E. Leyden. An overflow meeting was held in Tremont Temple, which, in conjunction with that in Faneuil Hall, adopted a series of resolutions condemnatory of the attempts of the Roman Church to control the public schools.

From that time to the present, meetings have been held every Sabbath in Tremont Temple, addressed by prominent clergymen and laymen, and sermons have been preached in many churches, not only in Boston, but in other cities and towns of Massachusetts, Lowell, Lynn, Somerville, Springfield, Worcester, etc. In the latter city Rev. I. J. Lansing, the poet preacher, has his church—Salem Street Congregational—thronged every Sabbath evening to hear his sermons on "Romanism and the Republic." In a note, dated August 15, he says he has already preached five sermons on the subject, (which have been fully reported in the *Worcester Telegram*), and he hopes to deliver five more. In closing his letter he says: "A great conflict is upon us here in Massachusetts. We must be kind but firm. Protestants are indifferent and asleep. Roman Catholics are under the power of the hierarchy and are being driven they know not whither."

The Rev. Gideon Aubin, pastor of the French Baptist Church, a converted Catholic, has preached on the same subject, not only in his own church in Worcester, but also in Tremont Temple, Boston; and the venerable Father Chiniquy has been heard more than once, thousands listening to him and

to the other speakers every time in the same place.

Want of space will not permit us to give even a summary of the many excellent addresses delivered at the various meetings, but we select one that sounds the keynote of the whole. The Hon. E. A. Morse, of Cambridge, Mass., said in his address at Tremont Temple, as reported in the *Boston Advertiser*:

All history confirms the lesson that our form of government cannot exist except upon the basis of the intelligence and education of the people. The republics of South America, Mexico, France and Spain are illustrations where republics have gone down in blood, darkness and shame. The free public schools are the pillars upon which the republic was built. Woe betide the day when they shall give place to sectarian schools!

He said that it was strange that men who had escaped here from despotism oppression, and poverty, should wish to destroy the foundations of the best government that God's sun ever shone on. He could not take a rose-colored view of the future. Unless something was done to stay this tide of ignorance, the country would never celebrate another centennial of the adoption of the Constitution, and the breaker upon which the republic would go down and despotism would come in, would be ignorant, disqualified suffrage. A hopeful sign of the time was this great meeting, and that men and women all over the country were turning their attention to this great question of the public schools, which so nearly concerns the welfare of the republic.

He would advise moderation and temperance in the discussion of the school question. Nothing is to be

gained by bitter, unkind denunciation of Catholics. Among them are many good citizens and friends of the public schools. We should encourage and shake hands with such.

Mr. Morse, in closing, said: "Webster closed his immortal reply to Haynes of South Carolina, with a prayer for his country, and with the watchwords, 'Liberty and Union, now and forever, one and inseparable.' Let us on this beautiful Sabbath evening put up a prayer to the God of our fathers to deliver us from the dangers that now environ and threaten us, and accept as a grander and nobler watchword, 'The republic and free unsectarian public schools now and forever, one and inseparable.'"

Papal Jubilee Indulgences.

In the indulgences granted by Pope Leo XIII. on the occasion of his golden jubilee last January, he said:

"To all and each of the Christians of either sex who shall make a pilgrimage to Rome on the occasion of our priestly jubilee, to render the honor and obedience due to the supreme authority conceded to us by God; and also to all the Christians of both sexes who accompany with their mind and heart, the aforesaid pilgrimages to Rome . . . being truly penitent and confessed, and having partaken of the holy Communion, for the extirpation of heresy, for the conversion of sinners, and for the exaltation of holy mother church, we concede in the Lord full indulgence and remission of all their sins. Besides, three hundred days of the penances enjoined upon them or otherwise due in any manner whatsoever. Which indulgences, all and each, remissions of sins and condonings of penances, we concede that they can be applied also to the souls detained in purgatory, and it is our will that they be conceded for this year only."

IN A ROMAN CATHOLIC PAROCHIAL SCHOOL

EDITORIAL.

WHEN a Roman Catholic priest in Chicago from 1871 to 1878, we had full knowledge of the fact that the Catholic people did not desire parochial schools, and that a majority of the priests would not introduce them in their parishes, if the choice were left with them and they consulted the best interests of their people. We know also that our bishop, Dr. Foley, was not zealous for their establishment until he received positive orders from Rome to compel his priests to build schools where the doctrines of "the Church" and the distinctive features of Popery would be taught.

What are these features? Let us enter a parochial school and see what transpires there. The walls are hung with pictures of the Virgin Mary and saints—dead people whom some Pope has declared to be now in heaven ever ready to make intercession for those who will fervently pray to them.

In some conspicuous place is a large crucifix, and a smaller one on the teacher's desk. The teachers are usually nuns, and "Christian Brothers" who make vows of poverty, chastity and obedience like the nuns.

The school exercises begin with the Lord's Prayer and the litany of the Blessed Virgin Mary, which is introduced with the following prayer: "We fly to thy patronage, O Holy Mother of God! Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious Virgin." The litany then proceeds, the teacher calling out the Roman Catholic titles of Virgin, and the children repeating like

parrots the ejaculation, "Pray for us." Among the titles of Mary are the following:

"Mother of God."
 "Seat of Wisdom."
 "Cause of our Joy."
 "Spiritual Vessel."
 "Tower of David."
 "Tower of Ivory."
 "House of Gold."
 "Ark of the Covenant."
 "Gate of Heaven."
 "Morning Star."
 "Help of the Weak."
 "Comforter of the Afflicted."
 "Refuge of Sinners."

"Queen of Angels, patriarchs, prophets, apostles, confessors, martyrs, virgins," etc. In some schools the Apostles' Creed and the acts of faith, hope and charity take the place of the litany, and the form of prayer known as the "*Salve Regina*" is introduced. It is as follows: "Hail! Holy Queen, Mother of Mercy! our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mournings and weepings in this valley of tears! Turn, then, most gracious Advocate! thine eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary! Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ!"

Such prayers need no comment, but we commend them to the disciples of the "New Theology," and "Broad Christianity" who would ally themselves with

Rome as a "sister Church."

The secular instruction imparted by the "Sisters" and "Brothers," who receive only food and raiment as compensation, is, as might be expected, far inferior to that obtained in the public schools where the best talent obtainable is employed at adequate compensation. The study of history in the parochial schools is little else than a glorification of Popery. Protestant nations are drifting to chaos because they do not acknowledge the supremacy of the Pope; there is no Christianity in the world except what the Pope sanctions; all the progress of modern civilization is tending to the ruin of humanity; the world is growing worse, because the Pope's power is growing less; the only hope for the human race and its escape from impending doom lies in the restoration of the Papal power, etc., etc.

All this is taught daily to the children of immigrants who have come to the United States from Roman Catholic countries, and with such instruction it is no wonder that they continue "foreigners" to the third and fourth generations.

The Catholic catechisms which are taught daily in the schools exclude all but the followers of the Pope from the salvation of God—"out of the Roman Catholic Church there is no salvation." The priest, who visits the schools daily, is received in state by teachers and pupils, as he is "the man of God" to whom all must go for salvation—or as they understand it, for the forgiveness of their sins and to "make them good." He sometimes delivers an address on some point of doctrine peculiar to "the Church," such as the "glory of Mary, the mother of God," and the benefits

to be derived from wearing her scapular and saying the rosary or beads to gain her favor. Rarely, if ever, does he refer to Mary's SON as the Saviour of sinners. To do so would conflict with the "litany," where Mary is addressed as "the refuge of sinners," "the comforter of the afflicted," etc.

The school exercises are brought to a close by the recitation of the Lord's Prayer, the "Hail Mary" and the "Litany of the Saints," wherein about one hundred dead people—some of them mythical—are beseeched to "pray for us."

Where there are no other schools the Roman Catholic schools doubtless do good in imparting the rudiments of knowledge; but the Church of Rome never builds schools in neglected districts. It is in the great centres of intelligence that the parochial schools are erected. The object is to keep the children in "the Church," not to make intelligent citizens or enable them to compete with Protestant Americans in the honorable struggle for fame or power. Virtually the Church of Rome says to her followers; "Patrick, Bridget, Louis and Mary, you must not send your children to the American public schools. It is true they are Americans by birth, but they are Roman Catholics first. The children of your employers may go there and learn how to be employers of your children also in years to come, but all the same, you must keep your children away from them. Some of you have said to your priests that it would be a proud and happy day for you when your children could sit side by side with the sons and daughters of your American employers, and perhaps carry off the prizes of learning in the public schools. But don't you

know that there is danger in such association. All those American employers are Protestants, and if your children associate with theirs they may become like them—intelligent, prosperous, rich; but at what a loss! For what does it profit a man if he should gain the whole world and lose faith in the holy Church of Rome? You must have nothing to do with Americans, except to work for them and beat them at the polls in election time. Your priests are establishing parochial schools for your children where they will be shielded from contact with the youth of America and where the doctrines of the holy Church that have been such a blessing to yourselves, will be taught. The American Protestants are dangerous people. If your children should associate with them they will think for themselves and become as independent as the Protestants. In such surroundings as are found in the public schools your children would learn to revere George Washington, Abraham Lincoln, and General Grant, as much as St. Patrick or St. Bridget, and they would think the President of the United States as big a man as the Pope of Rome. You see what blasphemy this is, to compare any man on earth with the infallible viceregent of God. No, no, you must not send your children to the public schools. They are not fit places for them, and the children of Americans are not fit associates for them."

A new tract entitled "SKETCH OF FATHER O'CONNOR'S LIFE AND WORK" has been issued from THE CONVERTED CATHOLIC office. It is one of the series of "Converted Catholic Tracts," like "The Portrait of Mary in Heaven" and Father Chiniquy's "The Crucified Jesus and the Penitent Thief." All three tracts mailed for 10 cents.

"Ain't I a Christian?"

Daniel Lyons, who was hanged in New York, August 21, for the murder of a young man named Quinn, died a "good Catholic," as reported in the papers. On the way to the gallows he turned to Father Prendergast, one of the attendant priests, and said, "I want to forgive everybody. I am dying a good Christian, ain't I?" And the priest answered, "Yes, you are." The poor wretch did not know anything about it. He had to take the priest's word for it that he was dying a good Christian. He knew nothing about the word or promise of God. The priest told him he was a Christian and that was all he knew about the matter.

The late Theodore Bronson one of the most honored citizens of New York, told us that when he was in Italy, where he resided many years, he visited a dying friend, a Neapolitan nobleman, who informed him that he was fully prepared to die. "I have called in the best physicians," said he, "and told them to do what they can for me. I have called in my lawyer and settled my estate to the satisfaction of all concerned. I have called in a priest and given him charge of my spiritual affairs, and he has discharged his duty in the matter. What more can a man do? I am prepared for death."

That is Romanism in a nutshell. The priest's business is to save the soul as it is the business of the physician or lawyer to do the best they can for their clients.

GENERAL SHERIDAN, who died recently was also a "good Catholic." Had he personal knowledge that he was a Christian?

 CONVERTS ÷ FROM ÷ ROME.

Boston, Mass., Aug. 6, 1888.
 REV. FATHER O'CONNOR :—The reading of the article in your last number about the reception of Monsignor Bouland into the ranks of the true soldiers of Christ, has suggested to me the idea of asking a place in your columns, if you judge my humble communication worthy of insertion.

Disgusted with the futile and meaningless practices of the Roman Catholic Church, I saw with despair the best years of my life wasted, and I strove to find out the true meaning of my existence. Humbly seeking the truth by the light of the Gospel, the sweet Saviour saw my earnest efforts and rewarded me by the cheering consciousness of his Divine Presence in my heart.

I became a convert from Romanism about 18 months ago, believing that a practical Christianity is the only remedy for a sinful heart and a sorrowful conscience. Nothing could cause me more joy than the conversion of Monsignor Bouland, having known him since his arrival in Boston and being acquainted with his earnest and, I am sorry to say, too successful efforts to establish a Roman Catholic Church in Boston.

I was not astonished that Monsignor Bouland should have been maligned and vilified, for such is the fate of all those who dare to oppose and expose the insatiable cupidity of the Pope.

I would like to relate a little incident that will make him smile if it comes under his notice, and I am sure he will pardon me, seeing the spirit in which it is written.

He was a great devotee to the Virgin

Mary and not satisfied with having put all the United States under the direct patronage of "Our Lady of Victory," he, honest priest as he was, involved that good Lady in a somewhat illegal lottery business. I bought for him a ticket in her own name and he had no doubt whatever that she would turn the fates in her own favor. The ticket man winked and said to me : "There is no express between earth and heaven, and if the number gains, the money could not be collected nor be conveyed over there."

A joyful cry of deliverance and thanks escapes us when we realize that God in his mercy has called to life our spiritual being, deceived from childhood by teachings calculated to smother the noblest aspirations of the mind and enslave our natural aptitudes to the level of the big toe of the Pope. Oh ! how I pity a poor sister of mine in a convent, and all my Roman Catholic brothers in their blindness and idolatrous worship ! I am thankful to my God that Monsignor Bouland (all honor to his manly courage), has done much good by embarking in the goodly ship of God which floats over the treacherous billows of nineteen centuries of oppression and obscurity. He will be glad to learn that many of our brothers and sisters from France and Canada have been redeemed by the love of the Saviour, and through the eloquent and fearless appeals of Father Chiniquy and other apostles of the Gospel in the mighty movement that is going on in Boston to prevent the schools and, through the schools, our country from falling under the withering yoke of Rome.

F. A. Nicolas.

Christ, and the Church of Rome.

BY REV. J. P. CARTER, D.D.,
BALTIMORE.

Sir, we would see Jesus.—John, 12; 21.

SUCH was the request of certain Grecian Jews, that, with the vast multitude, were present at Jerusalem, on this memorable occasion. They were come as devout Jews to worship at the feast. But at their distant homes they had probably heard the fame of the wonderful Nazarene, the great Prophet, that God had raised up for the redemption of Israel. And now, in the midst of the feast, they desire to see Him, "of whom Moses in the law and the Prophets did write, Jesus the Son of David." Can this meek and lowly man be indeed the King of Israel, the long promised, and earnestly desired Messiah? But, at least they desire to see him.

We know not the motives that prompted this desire, whether mere wondering curiosity to behold the person of whom they had doubtless heard such contradictions, "for some said he was a good man; and others, nay, but he deceiveth the people"—or whether these strangers desired the opportunity to cast themselves at his feet, his loyal loving disciples. Neither do we know the result of the interview when they were presented to Jesus, if they were so presented, or whether they were satisfied like so many others with a distant view of the Son of God, themselves unrecognized in the midst of the multitude.

But we do know that the request of these Greeks, when announced to the Redeemer, was made the occasion of joyous tidings to the world, which was about to be redeemed. "The

hour is come that the Son of Man should be glorified."

"And I, if I be lifted up from the earth, will draw all men unto me." This he said signifying what death he should die. In a short time afterwards, amidst the darkness and desolation of Calvary, One was beheld upon the wondrous cross, whose tremulous voice proclaimed by the authority of the eternal God, "IT IS FINISHED!"

From that momentous hour on through ages, "Jesus Crucified"—"The Lamb of God that taketh away the sin of the world"—is preached for the salvation of men. "He that believeth shall be saved; he that believeth not shall be condemned.

The offer of a¹ crucified, risen, and glorified Redeemer to the faith of men for their salvation is the mission of the Gospel ordained of God. Whereas, the pretense of Rome is the exhibition of Jesus, not to the faith of men, but to their corporeal senses, and that too both living and dead at the same time in flesh and blood, body, soul and divinity.

It is related by Milner, (Church History, vol. 4, p. 395), that during the proceedings against Wycklif in England there was among his followers a certain knight named Cornelius Cloune, who, of course, held the doctrine of that renowned reformer, that, in the eucharist, only real and true bread and wine are present. This Cornelius, it appears was present on a certain occasion when the famous priest Henry Knyghton was celebrating mass. In the midst of the ceremony, the knight saw in the hands of the priest, as he brake the host, very flesh, raw and bloody, and divided into three parts. Moreover in the middle of the third piece of flesh, which

was to be put into the chalice, the knight saw the name of JESUS in letters of flesh, all raw and bloody. Full of wonder and amazement at what he beheld, he called his esquire that he might see it also ; but the esquire said he saw nothing more than usual.

On the next day, which was the feast of the Holy Trinity, the same priest, preaching at Paul's Cross, told the story to all the people ; and Sir Cornelius, who was again present, attested the truth of the statement, and vowed that he was ready to fight and die in that cause ; for, said he, "I know that in the sacrament of the altar, there is the very body of Christ ; and not bread only, as I have heretofore believed." Such were the artifices of the Popish priests in that day, to defend their superstitions ; and the same "raw and bloody" sham is in effect exhibited by them to-day the world over.

Rome's "Courtesy and Urbanity."

BY A. ALBERT CAMPBELL.

"If we cannot agree in matters of faith, we should never be wanting in the courtesy and urbanity which Christians of all denominations owe to one another." So wrote Cardinal Gibbons of Baltimore to Rev. Dr. Field on March 6, 1888. The Cardinal's cleverness in dust-throwing has, no doubt, blinded the eyes of some simple-minded Protestants. They are led to believe that the age of persecution is past ; that Rome has abandoned the fierce intolerance of former years ; and that were she to get the upper hand, say in Ireland, Rome would be as tolerant as Protestants are. The Cardinal's hon-

eyed phrases tend to produce this impression. But *timeo Danaos et dona ferentes*. Let us take, as a specimen of Rome's "courtesy and urbanity," the case of Maria Ripol, a member of the Irish Presbyterian Mission congregation at Puerto Santa Maria, Spain. The facts of the case are thus narrated in the *Missionary Herald* of the Presbyterian Church in Ireland, September, 1887.

"One day in May last, a woman named Maria Ripol, a member of our congregation and the care-taker of our little charge at Puerto Santa Maria, was passing along one of the streets of the town, when she saw coming towards her a procession carrying the host, *i.e.*, the consecrated wafer. Not wishing to make herself conspicuous, and yet unable conscientiously to kneel before what she knew was only flour and water, she quietly stepped aside into a doorway. It was in vain. A priest saw her and, leaving his place in the procession, walked angrily up to where she was, seized her in the roughest manner, dragged her out into the street, and by main force compelled her to kneel, pressing her down into the mud. Then she was hurried off to jail. Tidings of the affair soon reached our faithful and ever watchful missionary, Rev. Wm. Moore, and he had her released."

Such is the story of Rome's doings in the land of the Torquemada. Torquemada ! Yes, a fitting name to mention in this connection. Can we doubt that *had Rome the power* she would have revived in the case of Maria Ripol the hellish deeds of that monster of iniquity, who was "drunken" with the blood of the saints, and the martyrs of Jesus ?

Tyrone, Ireland, August, 1888.

 ROMAN CATHOLIC QUESTIONS OF THE DAY.

 BY A ROMAN CATHOLIC LAYMAN.

[In THE CONVERTED CATHOLIC for March and April, 1887, appeared two articles contributed to the New York *Independent* by a "Roman Catholic Layman," which attracted wide attention. The writer has now resumed the series, and we lay before our readers the following article, which appeared in the *Independent*, August 9, 1888:]

BEFORE resuming the series of articles which I began in *The Independent* last year, I wish to make some short introductory statements. In the preceding series I dealt exclusively with the McGlynn case. This has seen its day, so far as political or social excitement is concerned: but, like all exceptional movements, it has left a deep and lasting impression in the world's history. I have reason to anticipate, in offering the following series of articles on subjects which concern every thinking American, that they will be acceptable to many Roman Catholics as well as to many who are not Catholics. For there is at present a deep stirring of thought among Roman Catholic laymen, which is none the less earnest because, for obvious reasons, it cannot voice itself exteriorly. And this opinion is the result of careful consideration on the part of one who has had special and exceptional opportunities of knowing the opinions of both priests and laymen of the Roman Catholic Church.

It should be distinctly remembered that public expression of opinion unless it absolutely coincides, either from policy or from conviction, with the gov-

erning powers of the Roman Catholic Church is absolutely prohibited.

Hence, Protestants naturally think that a pale reflex of harmonious belief exists in the Roman Catholic Church, with a placid acquiescence in Papal infallibility. Never was there a more lamentable and disastrous conclusion. The Protestant who can speak his mind socially, politically and morally, cannot realize how utterly impossible it is for a Roman Catholic, be he priest or layman, to say what he really thinks. A curious and very interesting evidence of this was given quite recently by Archbishop Walsh in connection with recent Papal pronouncements on Irish affairs.

He said that while Protestants were obliged to decide on such matters (he referred to the last Papal pronouncement), according to their conscience, Roman Catholics were bound to obey the voice of God as made known by the Pope, and were not allowed the exercise of a private conscience. "Happy Protestant!" a Roman Catholic friend of the writer exclaimed, with some emphasis, "they are allowed to have a conscience and informed that it is their duty to use it, whereas we Catholics are denied a conscience, practically, since we are not allowed to use that which we possess." In fact, it is the plain teaching of the Roman Catholic Church that the conscience once submitted to Rome must remain forever submitted.

How deeply the Papal questions of the hour are trying men's souls will never be known until the Day of Account.

Ancient upheavals of thought in the Roman Catholic Church should at least satisfy the world that there never has been a dead level of belief or opinion in that Church. What anguish of heart and soul there must have been in the ages of Luther and of Savonarola, what heart agonies in the time when the "Poor men of Lyons" and the Waldenses suffered "losses of all things," for what they believed to be a purer Gospel teaching. We hear only the great warriors, the giants in the battle, the leaders in the fight, men whose thoughts set the world on fire; we hear little, and think little of the rank and file, and yet they also thought and suffered anguish in their desire to obtain an answer to the stupendous question, What is truth?

How could missions of reform have been accomplished, if there had not been vast multitudes of thinking men to follow the reformer and leader. One hand may light the beacon fire of truth, it needs many hands to feed the flame and keep it burning.

There is as deep an agitation in the Roman Catholic Church to-day as there has ever been. The fire smolders; when and where the flames will break forth, God only knoweth. But for those who desire truth to prevail there is a terrible responsibility if they "break the bruised reed or quench the smoking flax."

It is unhappily the case in America, that there is a very strong feeling against any change of religious opinion; and this feeling naturally finds an outcome on individuals who change. They are powerless to reform it from

within and equally powerless to reform it from without. Men do not ask the cause of this.

Any other body of men may effect a reform in the discipline of their Church, or may leave without reproach if they believe that their conscience prompts them to do so. But it is not so with the Roman Catholic, be he priest or layman, be he ever so honorable, be his career ever so blameless, be his convictions ever so strong; he is maligned, sneered at, and persecuted by the Church he was striving to reform and for the prosperity of which he would give his life blood; and he is suspected and discouraged by the very men who denounce this Church for refusing liberty of conscience to her children, and yet—such is human nature—discourage those who act on this principle.

Let us suppose the case of a convert to the Roman Catholic faith, who entered the Church before the personal Infallibility of the Pope was made an article of faith; and—I am not describing an imaginary case, there have been many such cases—let it also be remembered that if a Roman Catholic doubts the personal Infallibility of the Pope he is as surely consigned to hell forever as if he doubted the Trinity. A convert, then, is received into the Roman Catholic Church; he is taught that he is *de fide* to believe in the infallibility of the Church; there is no mistake about the matter, it is plain. The Church is infallible; its living voice is heard through the Councils, and through them only. The idea harmonizes with his previous thoughts, for such men have generally been recruited from the ranks of advanced Anglicans, who, looking for certainty of belief in the multiplied confusion of opinion, had

flung themselves in despair into the arms of what they believed would prove a happy certainty.

There was a certain grandeur, a commanding dignity, about the infallibility of the Church as a body. The decrees of dogma came from the united voices of great and reverend men, inspired by the Holy Ghost and saying with the apostles, "It seems good to the Holy Ghost and to us."

In every congregation of men there must be a governing body. The decrees of the Fathers of the undivided Church demanded the respect of Christendom and the obedience of the early Church.

All this the convert believed, but suddenly, and with little warning, came the decree of the Vatican Council that the Pope should be declared personally infallible; that the Infallibility of the Church, in its collective wisdom, had ceased and should pass from it to an individual.

Was it to be wondered if men wept at this terrible change, wept as the men of Israel wept, when the glory of the first temple was recalled by the pale reflex of it in the second?

As no other ceremony, or condition, or sacrament of the Church was changed the great multitude of the Catholic people concerned themselves very little about the matter. They had always been told what they were to believe, and now they were told to believe something else, and they were either too indifferent or too ignorant to inquire further.

But there are men who felt, men who thought, men who wept tears of agony in silence; for, who dare trust his fellow in a Church where the least utterance of opinion is followed by such

condign punishment?

It is true the Inquisition no longer burns, but it cuts all the same. I speak of what I know. One of the best and most amiable bishops of the Roman Catholic Church was a friend of the writer. He went to the Vatican Council and intended to vote against transferring the collective infallibility of the Church to the personal infallibility of the Pope. His determination was strong and resolute, and there were, as it was known later, a large number of bishops who had formed a similar determination. They were marked men. Every influence was brought to bear on them to change their determination—personal persuasions, entreaties, threats. The eyes of the world were on the Council, it was necessary to make it appear absolutely free and absolutely unanimous.

I saw that bishop after his return, heart-broken, infinitely sad; he died soon after. "But why," I asked "did you vote against your conscience?" "What was my conscience," he replied, "in comparison with the conscience of the Pope! How could I believe myself right, when so many wiser and holier men believed me to be wrong?"

It is well known that Dr. Newman offered some serious, private objections to this definition; and, as it is said, that Archbishop Kenrick simply left the Council, rather than vote against his conscience, or against the Holy Father's desire. A letter by Bishop Strossmayer, published in the *Kölnische Zeitung*, soon after the Council, puts this fact very clearly:

"The Vatican Council was wanting in that freedom which was necessary to make it a real council, and to justify it in making decrees calculated to bind

the consciences of the whole Catholic world. . . Everything which could resemble a guaranty for the liberty of discussion was carefully excluded. . . And, as though all this did not suffice, there was added a public violation of the ancient Catholic principle—*Quod semper, quod ubique, quod ab omnibus*. The most hideous and naked exercise of Papal Infallibility was necessary before that Infallibility could be elevated into a dogma. If to all this be added that the Council was not regularly constituted; that the Italian bishops, prelates and officials were in a monstrosity predominating majority; that the Apostolic Vicars were dominated by the Propaganda in the most scandalous manner; that the whole apparatus of that political power which the Pope then exercised in Rome contributed to intimidate and repress all free utterances, you can easily conceive what sort of liberty that essential attribute of all councils, was displayed at Rome."

How many thousands, how many millions, sank into the depth of despair, in consequence of this decision, can never be known this side of eternity. It is only now, that the personal power and personal claim of the Pope to exercise that power in politics, is being enforced that the multitude has begun to realize what was done in the Vatican Council. Thought is stirred, action is sure to follow.

No doubt Emerson's saying is true, "Tell the truth and the world will come to see it at last." But the world is sometimes long in coming, and the prophets of truth are very apt to have a good deal more respect shown to their sepulchres than to themselves.

Yet, it is strange, why a man's change of religious opinion should not be re-

spected as much as his change of opinion in matters of science. Men of science are obliged from time to time, in consequence of further reflection or of further knowledge, to change, to modify, or, perhaps, to abandon completely preconceived opinions which they once firmly held. Yet they are not reproached for this. Truth is unchangeable, else it would not be truth. But do we always see the truth clearly? and may there not be causes, quite outside of our control or conscience, which may cause us to see more or less clearly at different periods of life? Does not reason develop with exercise? Does not our power of intellectual exercise increase with practise, and, though the Roman Catholic Church forbids its members the use of reason, and practically forbids the exercise of conscience, yet changes have been developing, either for good or evil in the Roman Catholic Church, ever since its foundation, which gave evidence that some of its members have used their power of reasoning with unconscious obedience.

From the London Christian.

We have received from James A. O'Connor, publisher, Bible House, N. Y., the fourth bound volume of *THE CONVERTED CATHOLIC*, a monthly magazine specially designed for the conversion of Roman Catholics to evangelical Christianity. This magazine is not only good for Catholics to read, that they may learn the evangelical way of salvation, but all Protestants will be interested in its contents. It is boldly and aggressively opposed to the Roman Catholic Church, but as Luther said, it wars not with men but with the doctrines of that Church. Rev. James A. O'Connor, the Editor, was formerly a Roman Catholic priest and is now doing a good work in New York. The subscription price is only \$1.00 per year.

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

VIII.

The Lord Jesus Christ, and not the Pope of Rome, is the Head of the Catholic Church, on earth and in heaven.

I.

THE truth of this proposition is clearly demonstrated by the Holy Ghost speaking through the prophets and Apostles.

Genesis, Ch. 49, v. 10. "The Sceptre shall not depart from Judah, nor a lawgiver (or ruler's staff) from between his feet, until Shiloh come; and unto him shall the gathering (or obedience) of the people be." This prophecy foretells the coming of Shiloh, the Messiah, Jesus Christ, and the gathering unto him of his believing and obedient people. It is manifest, that the body of people, which thus adheres in faith and obedience to the Lord Jesus Christ, as its Head, cannot be the same body, that, "in the harmony of faith and obedience, gathers around the Pope of Rome, as the essential centre of unity." (*Bp. Kenrick, 1842.*) On the contrary, the two bodies of people are sufficiently distinguished from each other; for while the one—Christ's people, "are called, and chosen, and faithful," the other—the Pope's adherents, are among those "whose names are not written in the Book of Life." (*Rev. 17: 8, 14; 19: 9.*)

2. *Isaiah, ch. 9, v. 6.* "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The incarnate Son of God, Christ, the Prince of Peace, is

"the child born unto us," his Church; "the government" of which, "shall be upon his shoulder." But the government of the Papal community, is, by the council of Florence, (1439), declared to be vested in the Pope, for the administration of which, "he has full power and amplitude of jurisdiction."

The argument here is that as Christ is the Sovereign Ruler in his Church and the Pope, sovereign in the Roman society, the two bodies cannot be identical, but must be essentially distinct from each other; because, the jurisdiction of each excludes that of the other.

3. *Jeremiah, ch. 23, v. 5.* "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth." (see also *Micah, 5: 2*; quoted by *Matthew, 2: 6*; and *Luke, 1: 32, 33.*)

These prophecies began to be fulfilled, when Jesus Christ, the Righteous, of the seed of David according to the flesh, established his spiritual kingdom in the world, over which He still continues to reign and prosper; and they will be still more fully and gloriously accomplished when He shall return to "execute justice and judgment in the earth," (especially in the overthrow of "the Man of Sin," "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 *Thess. 2: 1-8.*)

Now, as the Popes of Rome do not pretend to be descended from David, King of Israel; nor that the throne they occupy is the throne of David, it follows conclusively, that the kingdom over which they reign is not the kingdom of Jesus Christ, the son of David, King of Israel. Moreover, the King of Zion is "*a righteous Branch*;" whereas "*the tiara may sometimes be found decorating the brows of the most unworthy and flagitious men.*"*

4. *Ezekiel, ch. 34: v. 23; 37: 24.* "And I will set up one Shepherd over them, and shall feed them, even my servant David; he shall feed them and he shall be their Shepherd."

In accordance with these prophecies Jesus Christ, the Son of David, declares, (*John, 10: 11-16*), that he is the Shepherd of the sheep. And he contrasts his love and care of them, in giving his life for them, with the conduct of mercenary hirelings, in fleeing at the approach of the wolf. And he adds, "And other sheep I have which are not of this fold (the Jewish Church), them also I must bring and they shall hear my voice; and they shall become one flock, (the Gospel Church), one Shepherd."

From this it appears, 1st, that the Church of Christ constitutes but *one flock*, into which all his sheep, as they are brought to hear his voice, shall finally be gathered. 2ndly, that over this one flock, there is but *one Shepherd*, the Head and chief. 3rdly, that the Lord Jesus Christ, who gave his life for the sheep, is that *one Shepherd*. It is evident, then, that the Pope of Rome, who did not lay down his life for the flock

of Christ, is not their chief Shepherd. Neither is he, as Christ's vicar or representative, the shepherd of Christ's sheep in this world; for the flock of Christ is *one*, it is undivided; and Christ, himself, is THE SHEPHERD over the whole flock on earth and in hevaen. (1 *Peter, 5: 4.*) But if the Pope is not the shepherd of Christ's sheep, it is manifest that the flock which is fed and governed by "his holiness," and which knows *his* voice, and follows *him*, cannot be Christ's flock; for Christ's sheep hear *his* voice, and *he* knows *them* and *they* follow *him*; and "a stranger will they not follow, but will flee from him; for they know not the voice of strangers." (*John, 10: 5.*)

5. *Colossians, ch. 1: v. 18.* "And He, (Christ), is the Head of the body, the Church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."

Here the Apostle declares, that the Church is the body of which Christ is the head—Christ, who in all things hath the pre-eminence. And hence, it is absurd to maintain that the Pope is the head of Christ's body, or of any part thereof; and it is equally absurd to hold that the body of which the Pope is the head, is the body of Christ: a body with two heads, or a head with two bodies, is each equally absurd and monstrous, as well in Theology as in Anatomy.

6. *Ephesians, ch. 2: v. 20.* "And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

The foundation stone, therefore, of the Christian Church, the spiritual edifice, the Temple of the Holy Ghost, is the Lord Jesus Christ, himself, "the

*Hist. of the Church, by Rev. Dr. C. C. Pise. Vol. 5, p. 362.

chief corner stone, elect, precious." Whereas, the rock upon which the "Roman" edifice rests, is according to the Papal theory, *the supremacy of the Pope.*

The direct and explicit testimony of the Word of God, is, therefore, conclusive, that, the Lord Jesus Christ being the sole and exclusive Head of His blood-bought Church, in heaven and on earth, neither the Pope of Rome nor any one else, can be in any sense, the head of all or any portion of that Church. And hence, the conclusion is inevitable, that the body of which the Pope of Rome is the universally acknowledged head, is *not, as such the Church of the living God.* How false, then, and ruinous the charity which accounts the Papal community a Christian Church! And how strong the delusion which confounds Papism with Christianity! Papism based upon the supremacy of the Pope—Christianity founded upon "the Rock of Ages!"

Father McGlynn's Choice of Graves.

FATHER McGlynn's former parish-ioners who have enrolled themselves in what they call the "Anti-Poverty Society," held their second annual picnic and festival in Jones' Wood in Sixty-ninth Street, New York, August 17, when a great multitude attended. The New York *Herald*, August 18, says the greatest enthusiasm animated the "troops of pretty girls, sturdy young men, old men and women, and hordes of children, who had assembled to have a good time." All the friends who espoused the cause of Father McGlynn at the beginning were present, among them the faithful John J. Bealin.

The *Herald* report continues:—

Dr. McGlynn stepped forward smiling and bowing, in response to greetings and cheers from those assembled. Having made his way to the speaker's stand, where he was greeted with one of those outbursts that used to be frequent last year in the Academy of Music, amid the waving of handkerchiefs, and cheers that lasted four or five minutes, he commenced his address. He said: "My friends—my old and tried friends—I am touched to the heart by this welcome. The welcome you give me does not stir my self-esteem, but it does rouse the strongest feelings within my breast to know that no matter how long my life is protracted you consider me your priest to the end.

"I saw it stated in a newspaper the other day that my excommunication not only cut me off from all the blessings of the Church while living but Christian burial when dead. (Hisses.) I will now state that whether I die now, to-morrow, the next day, or whenever it chooses the Almighty to take me, that I do not desire to be buried in Calvary Cemetery (Roman Catholic), where there are hundreds of women who have led lives of infamy, drunkards, people who died in debauchery, drunkenness, and sin. I think, my friends, we can afford to make merry over not being allowed to rest in Calvary. Nor am I particularly anxious about the place where my bones should rest. They may find a burial place in the stomach of a shark in the bottom of the ocean for aught I care. God can consecrate all burial places. I had rather be buried where I have said than beside an archbishop under the high altar of St. Patrick's Cathedral."

THE PAPACY.

Its Present Position, Policy and Prospects.

BY REV. J. A. WYLIE, LL. D., AUTHOR OF THE "HISTORY OF PROTESTANTISM," ETC.

IV.

THE JESUITS AT WORK.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses; corrupt our families; teach in our schools; write articles in our newspapers; create strifes in our churches; preach evangelical sermons in some of our pulpits. The latest news from Rome is that the newly-elected bishoprics in India are to be filled with Jesuits. In a hundred ways they urge onward the work of subjugating Great Britain—and through Britain the world—to the yoke of the Papacy.

POPERY AND SOCIALISM.

There remains but one other statement; and it is, perhaps, the most humiliating and distressing of all. THIS VAST PROPAGANDA IS FED BY OUR OWN MONEY. The sum total of grants from Great Britain now given for Popish use, year by year, is *one million two hundred thousand pounds*. That "one million two hundred thousand" we give for our own undoing.

The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that Atheistic Socialism which has had so rapid and portentous a development of late, in France, in Italy,

and more especially in Germany; and even in Russia. I remember the historian, Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as *a* church rising against *the* Church. His description was not untruthful; for socialism has a creed after a fashion; and its devotees are knit together by a sacred bond—even the belief that as the children of one father, Nature to wit, all things are a common heritage. Socialism, like the Papacy, attacks the modern State; but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property; overturn government; and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist voters were enrolled in the city of Berlin. At next election, not fewer than 35,000 such votes were tendered; and at the election of 1877, the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000).*

*Since the above was in type we have received a communication from Germany to which we here gladly give insertion. It is to the effect that at the dates specified the Socialists stood at the figures given above; but that their numbers have since been considerably re-

This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible; never go to church; never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation; and what can rush in to fill that void, but just some such Atheistic system as we see filling it?

This vastly enhances the danger of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the governments and their friends, on the other Communism and its adherents. The ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The Papacy will ally itself now with the one and now with the other; just as it may subserve its own interests for the moment. It will serve both parties—that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings; and it will say to them, “These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former Concordats with me. You must give free scope to my Canon law in your kingdoms; you must give all liberty to my bishops and priests in

dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses; and lay them bound in chains at the foot of your thrones. But, if you decline my bargain, I shall retire; and then the deluge will inevitably roll in and overwhelm you.”

If the governments of Europe, in the hope of escaping the danger, shall cast themselves into the arms of the Papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings shall repel the advances of the Papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigor. The Church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law into the abyss, the Ultramontanes will finally grapple with the Communists, and either conquer or be conquered by them.

A CATAclysm APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm; a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe—even the rapid diffusion of the Gospel in Europe. But I see nothing at this hour to justify such a hope. Neither the populations nor the governments of Europe show any great

duced; and good result has been accomplished by the vigorous working of the Berlin City Mission; a proof surely of what we say in a subsequent paragraph; even, that the one and only mediator between the contending factions in Europe is the Gospel.

desire for the Word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience; and till a national conscience be created there can be no basis, I do not say for piety, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the Continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power; and how they can escape being broken up, I do not very well see. They have the Commune beneath them; they have Rome above them; and between these nether and upper millstones it may yet happen that they will be ground to powder.

Such is our position as Protestants at this hour. Between us and a Popish reign, with all the disasters to religion and liberty that would come along with it, there is now only one solitary barrier. What preparations are we making for the dangers that are rolling up on every side of us? We have spoken of the weapon which the Vulcan of the Vatican is forging to assail us; and in particular of the young crusaders he is training in his schools to fight his great coming battle. What are we doing to meet this great host which he is leading against us? Past experience warns us not to trust in Statesmen or Parliaments. Our most solemn and urgent duty is to educate the young—and the old not less—in the great principles of the reformation: what it cost, what it brought us, and what we shall lose if we suffer it to be destroyed. Let us train soldiers to fight under the banners of Him who is the True Head of the Church, and the true Vicegerent of the world.

In fine, let us think of the sin and

guilt of the course we are pursuing. We have, during half a century (and each year with growing spontaneity), been giving our substance; our political power; and our national prestige—to lift up to rule and dominion Her whom the Word of God brands as the "Harlot"; who shed the blood of the "Saints and Martyrs of Jesus"; who held our fathers in bondage, and, with our aid, is preparing a yoke for our sons. The sin of Italy and Spain is venial compared with ours. They were never brought out of the darkness: we, after having been delivered from it, are again going back to it. The last words of Tyndale at the stake were "Lord, open the eyes of the King of England!" What prayer more suitable for us?—Lord, open the eyes of the rulers of Britain to their sin, and the people of Britain to their danger.

Since the appearance of this paper in the *Christian* and the *Record*, a religious journal has made a vigorous attack—we cannot say on our facts or arguments, but—on our general presentation of the case, and the conclusion to which we point. We submit that a torrent of vituperative words is no answer to an array of undoubted facts. If our statements be true—and we stand to every one of them—we have verily arrived at a critical and solemn crisis; and it is only the part of folly to shut our eyes to it, and ignore it. We are persuaded that most earnest Christian men will take a different view of the part it becomes them to act, at this hour, to their country and their Church. We are in the midst of a great revolution: we are in the thick of a great battle. There is advance, great and rapid, along the whole line of the Roman

Church ; and along the whole extent of our Empire at home and abroad : and we can bestir our selves not an hour too soon. We do not despair. We hear the voices that still cry, "The Lord God Omnipotent reigneth !" It is not against us only that Rome fights. She makes war on that Great King who sits on the "Right Hand of Power" : and He will overcome her. The modern Babylon is as certainly doomed as the ancient Babylon was ; and the cry shall yet go up to heaven, "Babylon the Great is fallen ! is fallen !"

The writer in the journal referred to insinuates that we rely on Acts of Parliament for the upholding of Protestantism. We do nothing of the sort. There is a vast difference betwixt the enactment of pains and penalties, and the reckless and wholesale destruction of the legal securities which our fathers have left us. We have not a moment's doubt that the Gospel will as certainly overthrow Papal Rome as it overthrew Pagan Rome. Only let us take care that she does not pull us down with herself.

The one fact in our paper which this writer has directly denied is our statement that thousands of Protestant children have been drawn into the Popish schools. "Dr. Wylie," he says, "has stated the exact opposite of the truth." It is this writer who has fallen into that mistake ; as we proceed conclusively to show. The *Government Education Reports* for England and Wales, 1860-1 p. 400, and 1872-3, p. 182, show that numbers of Protestant children of *all denominations* are found in all the Romish Schools. The *Weekly Register*, Dec. 6, 1884, notices the report furnished by the R. C. (Government) Inspector, to the R. C. Bishop of Hex-

ham. The Inspector states of the schools in his (Bishop's) diocese, "the satisfactory item, that there are no fewer than 4,447 Protestant children on the school registers." Upwards of 4,000 Protestant children in the Popish schools of one diocese ! How many such children must there be in all England ? Nor are these Protestant pupils protected by a "Conscience Clause." The ruling of the Propaganda at Rome (see *Acta et Decreta* of the Synod of Westminster, 1874) is that children of other religions admitted into R. C. Schools "are to be brought up as Catholics." The synod of Westminster resolved to act on that ruling, in disregard of the "Conscience Clause," in the Education Act.

We do not lay much stress upon the number of avowed converts ; neither do we disregard that consideration. It has repeatedly been stated on both the Popish and Protestant sides, based on published lists, that from 50,000 to 100,000 perverts—many of them of distinguished rank—have gone over to Rome. The most formidable branch of the growth of Popery, in our view, is—its steady advance to political power : power in Parliament ; power in the Cabinet ; in the Privy Council ; in Viceroyalties ; in places of power and trust abroad : and whenever it shall have seized on the rule of the kingdom, for which it has cleared the Statute Book of nearly all the hindrances in its path—what a crowd of converts, now unavowed, or masquerading in the guise of Ritualists, will start up from their concealment and appear in open day ! The government of our country in the hands of Romanists simply means—the rule of Great Britain by the Vatican : and what in that case, would our civil and religious liberties be worth ?

THE END.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER XXIV.

NEW YORK, AUGUST 20, 1888.

SIR:—The following article, which I take from the London *Contemporary Review* for May, will be read with interest. The writer's comments are so judicious that I need add nothing to what he says. When I was a student in the seminary of St. Sulpice, Paris, Colonel Lasserre's "History of our Lady of Lourdes" formed our spiritual reading for nearly six months. It was then recently published, and created a great sensation. It did more. As Dr. Wright says, it "created" the Virgin Mary as the goddess of Lourdes. But with the lapse of years her glory has departed and with Lasserre's extinction by the Pope and the Congregation of the Index, nothing, not even the memory of her mythical presence at Lourdes, will be left for future generations of Frenchmen to weave into romance.

THE POWER BEHIND THE POPE: THE STORY OF LASSERRE'S VERSION OF THE NEW TESTAMENT.

BY REV. WILLIAM WRIGHT, D. D.

In this article I have simply to narrate a marvelous story of blighted hopes, leaving the bitterness of controversy to any who may harbor bitter feelings toward the Church of Rome. I have taken pains, both in France and in Italy, to make myself thoroughly acquainted with the leading incidents of the case, and in the following statements I shall limit myself to ascertained facts. It would be folly to exaggerate where the truth is stranger than fiction.

M. Henri Lasserre was a Colonel of Artillery in the French Army. He was also an old friend of M. de Freycinet. M. Lasserre was troubled with sore eyes, and his friend M. de Freycinet, knowing him to be a devout man, encouraged him to go to Lourdes, then famous in France for its miraculous cures. He went to Lourdes and his eyes got better. His own account of the matter is simple: "Our Lady of Lourdes has cured my sore eyes."

In gratitude M. Henri Lasserre wrote the history of the alleged appearance of the Blessed Virgin Mary to the peasant girl Bernadette of Lourdes. The book was called "Notre Dame de Lourdes." It was written in charming French. Each incident was narrated with the picturesque directness of a polished French officer, and the persons and localities referred to were set forth in well executed engravings. The book created "Notre Dame de Lourdes." The Archbishop of Albi wrote thus to M. Lasserre: "Sir, our Lady of Lourdes owes you a recompence." In fact, she owed him everything. He may safely be considered the patentee of the whole business, for without his prismatic and potent pen the wonders now so famous would scarcely ever have been heard of beyond the little Pyrenean village of Lourdes. Several apparitions, similar to that of Lourdes

were reported in various parts of Germany, but Prussian policemen were despatched to the places, and the miraculous evaporated at the approach of Bismarck's representatives. The French apparition, on the contrary, revealed to France by the eloquence of M. Lasserre, received the patriotic sympathy of the nation, and while the poverty stricken cabins of Lourdes rose into a pretty and prosperous town, the nine days' wonder of the place bloomed out into the greatest miracle of modern times.

The book accomplished a second object, which may interest prose writers generally. It created for M. Henri Lasserre a colossal fortune. One in communication with M. Lasserre declares the work "the greatest book-selling success of this century."

No one ever drank once only from a desert fountain, or wrote a successful book and then retired from authorship. Henri Lasserre wrote "Bernadette," "Les Episodes," and "Mois de Marie," but as he was still working on the material exhausted by his great book, his new works added little to his fame or fortune.

On a happy day he discovered the Four Gospels. He felt the spell of the simple but profound narratives which reveal Jesus of Nazareth in all the tenderness and loveliness of perfect manhood, and in the might and majesty of Godhood. He saw that the four-fold story of Jesus was the very book that the French people needed. He believed that the Gospels would be received with joy by his countrymen, and he resolved to prepare for them a version worthy of their acceptance.

Prompt and zealous, he began the work of translation; his aim being not to render the Gospels in the French as it ought to be, but in the French as it was. The result was a living translation, in the sparkling current language of Alexander Dumas, or rather, in the brilliant picturesque style of Henri Lasserre, so familiar to the glowing pages of "Notre Dame de Lourdes."

The work appeared in perfect form. Every page said "read me." The arbitrary divisions of chapters and verses with numbers, which trip up Frenchmen who read the Bible for the first time, had wholly disappeared. The narrative fell into natural clauses and paragraphs, well spaced out, and the current of the Book of Life flowed on the page in abundant light. The Gospel of the Kingdom, uncramped by closely packed type, or jerky verses, was made as attractive to the reader as the most trashy novel. The most charming book in the world was printed in such a charming form that "a man of the world or a beginner, a woman of fashion or a servant, might read, understand, enjoy, and love it, without the help of any one."

In questions of larger importance, M. Lasserre breaks away from the traditional renderings of the Papal Church. With splendid courage, he translates the Greek word repent (*Metanoieite*) by "be converted," "repent," instead of by "do penance;" and he declares, in a note, that the Latin rendering (*Penitentiam agite*) fails accurately to represent the Greek original, "which means change your sentiment, repent, be converted; and does not, like the Latin, bear the

idea of voluntary austerities with the object of expiation." The same fearlessness is manifest in the translations, "Adore the Lord thy God, and do not render worship to any one but Him alone ;" and "We are servants without merit," etc.

The translation is made from the Greek, and the translator has not only consulted the commentators of his own church and the Fathers, but he has not neglected Protestant sources of information. "The Land and the Book," by Thomson, Smith's "Dictionary of the Bible," the works of Trench, Alvord, Tischendorf, Wetstein, Bengel, Taegelles, etc., have been examined, with a view to a right understanding of the original text ; and the result is a free fearless, and faithful rendering, in so far as Henri Lasserre—hampered with legendary lore, and lacking in requisite scholarship—was able to deal with the subject. Taken as a whole, the version is remarkable for its intrinsic excellence, but it is still more remarkable as being the work of a devout Roman Catholic.

To the version is added a preface as remarkable as itself. It is a brilliant essay of thirty-seven pages, and it is one of the most formidable indictments of the Church of Rome for withholding the Gospels from the people ever written by a candid friend.

He begins by deploring the "notorious fact that the Gospels are scarcely ever read by those who profess to be fervent Catholics, and never by the multitude of the faithful." He declares that of "a hundred persons who practise the Sacraments, there is seldom one who has ever opened the Gospels ; that "the greater part of the children of the Church know the Divine Book only by the fragments contained in the Prayer Book ;" and he adds his belief that it is no exaggeration to say that there are not three believers in each parish who have tried to study the Gospels. "The Gospel—the most illustrious Book in the world—is become an unknown book."

He declares that the Bible was not always so neglected ; that all the Fathers of the Church, from Tertullian to St. Bernard, urged the people to read both the Old and New Testaments, which were intended for all lands, races, and times. He declares that "none of the great men or saints have deprived a single soul of direct textual communication with the words of our Lord," and he quotes Chrysostom at large in support of his assertions.

He blames the Protestants for their free handling of the Bible, which led the Council of Trent to decree that every translation should have episcopal sanction and explanatory notes, and he considers that, in consequence of this decree, the Bible ceased to be a household book, and the Catholics feared to read the book lest they might be poisoned by Protestant heresy concealed like serpents beneath its leaves.

M. Lasserre then falls with tremendous severity on the modern Romish system which deprives the people of the Bible :

"Without daring to formulate publicly an absolute prohibition of the Scriptures, this timorous school aims at taking out of the hands of the faithful the Divine Book, which is the foundation of our faith, and by degrees to replace it by a pious literature. Some of these books are excellent, but this is the exception. In the majority of these works, in which alas ! the sugar of devotion replaces the salt of wisdom, the eternal verities and true teaching of the Gospel become

quickly diluted, and lost in strange waters; special and party doctrines, ascetic or mystic considerations, rules of piety, methods, means, processes of perfection, and all sorts of prayers. Many of them are enervating by their intellectual inanity, by their narrowness of conception, by their false ideas, or their absence of ideas, by their absolute ignorance—ignorance of the real world, ignorance of the human heart, ignorance of the true ways of God. But altogether, the best as well as the most lamentable, are something else, yes, absolutely something else than the Gospel whose apostolic mission they have noiselessly usurped."

A few pages further on he breaks forth again with the same indignation on the ecclesiastical pabulum of his Church:

"The watery and sugary effusions which under the form of works of piety, have replaced in the case of the majority, the Gospel nourishment, so pure, so substantial, so strong, so life-giving, can have had no other effect than to weaken the vigor of the Christian Constitution.

Petty devotions have too often taken the place of noble sentiments and high virtues; trifling practices have taken the place of manly actions. The true type of the perfection to be reached has been falsified, altered, attenuated. To the great and apostolic image of the Saint whose example kindled enthusiasm, has succeeded the pale and washed out image of the holy man whose life kindles no fires in the souls of others, and draws none within its orbit."

To replace such stuff Henri Lasserre sends forth his version of the Gospels with the following brave words:

"We must lead back the faithful to the great fountain of living water which flows from the inspired book. We must make them hear, taste, and relish the direct lessons of the Saviour, the words full of grace and truth which fell from His lips. We must put before them those teachings which have been given for all ages by the perfect Life—the life perfectly human and perfectly divine of Him whom no sincere intelligence can contemplate without bending the knee, whom no true soul can hear and see without loving, without being seized with the desire to follow Him, and the will to serve Him. We must put the earth again face to face with Jesus Christ."

The preface closes with a prayer of wonderful sublimity and tenderness.

The book was published in the closing days of 1886 or early in 1887. How strange that such a book, with such a preface, should proceed from the author of "Notre Dame de Lourdes!" Strange that such a book, with such a preface, should be dedicated to "Notre Dame de Lourdes!" But there was something still more strange. The book appeared with the *imprimatur* of the Archbishop of Paris, and the approval and benediction of the Pope. On the first page appeared these potent words:—

"ARCHEVECHE DE PARIS

Imprimatur,

FRANCISCUS, *Archiepiscopus Parisiensis.*

Parisiis, Die 11 Novembris, 1886."

The *imprimatur* of the Archbishop of Paris, given in accordance with the rules of the Council of Trent, made the translation an "authorized version." It made known in a formal manner that "the diocesan authority had examined the work, and declared that it contained nothing contrary to the doctrine of the Church or the edification of the faithful," and that consequently the faithful might read it in perfect safety.

This was backed up by a letter from the Pope, written by Cardinal Jacobini, Secretary of State of the Holy See, and officially communicated through the Nuncio of France. This letter in the original Italian, and in the French translation, followed the title page. It ran as follows:—

"To M. Henri Lasserre, of Paris.

"Most Illustrious Seigneur.

"The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished, to the delight, and with the approval of the Archiepiscopal authority.

"His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and the publication of that work, so full of interest. He thanks you for the homage of filial devotion which accompanies the the volume which you offer to him ; and he charges me to make known to you his earnest desire that the object which you indicate in the preface of your book, may be fully attained.

"Yielding most willingly to your desire, His Holiness sends you, from the bottom of his heart, his apostolic benediction.

"And I myself profit by this opportunity to declare myself, with much esteem,

"Your very affectionate servant,

"L. Cardinal Jacobini.

"Rome, 4th December, 1886."

The *imprimatur* of the Archbishop of Paris placed Lasserre version in the hands of the French people. The Pope's letter placed the stamp of authority not only on the translation of the Gospels, but on the terrible preface, which is expressly mentioned.

These recommendations, added to the intrinsic merits of the work, insured its success. A few weeks after the book was published, I received a copy of the third edition. A few months later, I bought in Paris a copy of the twenty-first edition. The sale of the version exceeded the most extravagant anticipations. Edition poured from the press on the heel of edition, until, within the space of twelve months, twenty-five editions had been published. It seemed as if Roman Catholic France was eagerly accepting the living Gospel of the living God.

When the Book had reached the twenty-fifth edition, a splendid edition was issued "at the request of a great number of bishops and priests." All the ages were called on to illustrate and adorn the universal history of the Godman. The volume is illustrated from the ancient catacombs and from the modern surveys of Palestine. It is adorned with the masterpieces of Perugino, Raphael, Michel Angelo, Fra Angelico, Van-Dyck, Albert Diirer, Rubens, Leonardo da Vinci, Rembrandt, Lebrun, Overbeck, etc., and with a great many photographs of the places referred to in the Gospel narratives. In no instance, so far as I know, have the Gospels ever been published with such wealth of illustration, artistic and accurate. To adopt the language of the editor's preface: "Like the Royal Magi at the cradle of Jesus Christ, art, history, and nature have brought their treasures to illustrate the sacred record of His life here below."

From preliminary matter in this *edition de luxe*, we learn still further "the verdict of the Supreme Authorities that govern the Church." "A month after the first letter from Rome, His Excellency, the Cardinal Vicar of His Holiness, the illustrious Cardinal Parrochi, wrote a second letter also dated from the Vatican."

He had not read the entire work, but from what he had read he declares :

"The famous author of the History of Notre Dame de Lourdes has just published a French translation of the Holy Gospels, which is an illumination of genius. He has been as faithful to the text as to the purest French. I do not hesitate to state that the diffusion of your work will be very useful for the reading of the New Testament."

The Archbishop of Albi, Monseigneur Fonteneau, wrote :

"In vain shall I try to tell you with what joy I have read this new and true French translation. I have been pained for a long time to see that the Book above all others, the Book which is found everywhere, and is quoted every day, the book which God has placed in the foundations of the Church, the Gospel, is in reality scarcely ever read by those who profess to be fervent Catholics, and that it is never read by the multitude of the faithful. From this day I feel certain the Gospel will be read, thanks to you and the protection of the Immaculate Virgin. I say thanks to you, sir, for your translation is most charming and attrac-

tive. For many years it will be a revelation of the Gospel. Following in your train this divine and enchanting history, I am constantly recurring to the words of the Saviour, which I have never before so well comprehended: 'They are spirit and life, the words which I have spoken unto you.'"

In similar words wrote also Monseigneur Fava, the Bishop of Grenoble; Mgr. Bourret, the Bishop of Rodez; Mgr. Soubrier, the Bishop of Oran, in Algeria; Mgr. Isoard, the Bishop of Annecy; Mgr. Ardin, Bishop of Rochelle; Mgr. Blanger, Bishop of Limoges, etc., etc.

Nor did such approving sentiments reach Henri Lasserre from the Episcopal authorities alone. *L'Univers, Le Monde, La Croix, La Defence, Le Francais, La Gazette de France, L'Autorite, Le Pays, Le Soleil, Le Matin*, etc., "united with the religious press in proclaiming that this translation of the Holy Gospels had arrived in time, and that it was made for the age."

The book became the family Bible of France, and a few illuminated pages were prepared to receive the family record. According to the last edition: "The Gospel, by this translation, has begun to be the habitual reading, the strong food, and the daily delight of the Church's children. To catechists and Catholic schools the book was given as a prize, and in many places the new version was the *Evangile du Dimanche*." In the words of Bishop Rodez: "Under the blessing of God the book goes more and more where its author has wished to send it—unto all tables, and into all Christian homes."

At this point in the history of the book, the bolt fell from the blue (or did it come from the other place mentioned by Shakespeare?). The Sacred Congregation condemned and proscribed the version as a book of degraded doctrine, which no one was to read or possess. With considerable difficulty I have secured at Rome a copy of the "Decree;" and as the document is destined to become famous, I insert it in full, with a translation, omitting the list of works by Lenormant, Ledrain, and others, which have also been proscribed.

"D E C R E T U M

"FERIA II DIE 19 DECEMBRIS 1887.

"Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptiōni, expurgationi, ac permissioni in universa christiana Republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 19 Decembris 1887 damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera:

* * * * *

"Les Saints Evangelies, traduction nouvelle, par Henri Lasserre. Paris, 1887.

* * * * *

"Itaque nemo cujuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco, et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticas pravitatis Inquisitoribus ea tradere teneatur sub poenis in Indice librorum vetitorum indictis.

"Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPAЕ XIII per me infra-scriptum S. I. C. a Secretis relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.

"Datum Romae die 20 Decembris 1887.

"Fr. THOMAS MARIA Card. MARTINELLI Episc. Sabinen. Praef.

"Fr. Hieronymus Pius Saccheri Ord. Praed. S. Ind. Congreg. a Secretis."

[Translation.]

“ D E C R E E

MONDAY, DECEMBER 19TH 1887.

“The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church—by OUR MOST HOLY LORD POPE LEO XIII. and the Holy Apostolic See appointed and delegated for the Index of books of degraded doctrine, and for proscribing, expurgating and sanctioning the same throughout the whole Christian State—held in the Apostolic Palace of the Vatican on December 19, 1887, condemned and condemns, proscribed and proscribes, or if previously condemned and proscribed, commanded and commands, the following works to be put on the Index of forbidden books :

* * * * *

“Les Saints *Evangelies*, traduction nouvelle, par Henri Lasserre. Paris, 1887.

* * * * *

“And so let no one of whatsoever rank or condition, dare in any place or in any tongue either to publish in the future, or if published, to read or to retain, the forementioned condemned and proscribed works, but let him be held bound to deliver them to the Ordinaries of the place, or to the Inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books.

“These having been referred to OUR MOST HOLY LORD POPE LEO XIII. from the Secret Councils of the Sacred Congregation of the Index by me the undersigned, HIS HOLINESS approved the Decree and ordered it issued. In token whereof, etc.

“Granted at Rome on December 20, 1887.

“Fr. THOMAS MARIA Card. MARTINELLI Episc. Sabinen. Praef.

“Fr. Hieronymus Pius Saccheri Ord. Praed. S. Ind. Congreg. a Secretis.”

The immediate result of this Decree was the withdrawal of Lasserre's version from circulation. So completely was this done that it was only after a weary search I found a copy at Pau. When I asked for the book, I got the uniform reply : “All copies have been recalled.”

Any additional words from me would only lessen the effect of this astounding Decree. A few points, however, deserve consideration.

Does this Decree place the Pope in the Index ? The Pope publicly and officially sanctioned and approved the book and its preface, and his letter accompanies all the copies.

How does the infallibility stand in the transaction ? We are told that the Pope is only infallible in the discharge of his teaching office. In officially blessing and applauding Lasserre's version of the Gospels, he was acting in the discharge of his teaching office. Is it not the infallible teaching therefore in the Index ?

Can the Congregation of the Index annul the *imprimatur* of the Archbishop of Paris, given in accordance with the decree of the Council of Trent ? The Archbishop acted with calm deliberation. He had the book twice examined by the priests of St. Sulpice, and he was within his well-ascertained rights in officially sanctioning the book for his diocese.

One thing is certain : there is a power behind the Pope, the bishops, the press and the people, still strong enough to strike the Gospels from the hands of those who would read them.

Another thing is certain : the Gospels have a power to charm both priests and people if they were permitted to read them.

We shall hear more on this subject, Cardinal. Yours truly,

JAMES A. O'CONNOR.